

SOME EXTRACTS
FROM
PAPERS IN THE OFFICE
OF THE
SECRETARY OF THE COMMONWEALTH,
AT HARRISBURG,
AND FROM OTHER DOCUMENTS.
TRANSCRIBED
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OF CARLISLE,
AND COMMUNICATED BY HIM TO THE SOCIETY.

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SOME EXTRACTS, ETC.

NOTES OF SOME PRINCIPAL OR CURIOUS EVENTS.

1682. WILLIAM PENN visited Shackamaxon, held frequent conferences with the Indians, and here laid the foundation of that regard and friendship which they ever afterwards evinced. It was by his residence in Shackamaxon (now Kensington), that he was enabled from actual observation to describe the Indian character. (See letter dated August 16th, 1683.)

William Penn held his most important interview with the Indian chiefs under the shade of the great elm, on the 14th of October, 1682.

1746. Abraham Shalley, keeper of the workhouse in the city of Philadelphia, was paid by the government for dieting a Spanish friar sixty-three days.

Many of the emigrants from England were induced to take their proportions of British purchasers on the west side of Schuylkill, thinking that the Schuylkill front would be found on experience the most safe and convenient; but the traders afterwards ascertained that the

Delaware, on account of its size and depth, held forth much stronger inducements for settlement, and they, therefore, applied for an abatement in the price of their lands.

1749. It is remarkable that in this year there was but one house in Reading, and in 1752 it contained one hundred and thirty dwelling-houses, forty-one stables, and one hundred and six families, consisting of three hundred and seventy-eight persons.

The rapid improvement of this town was owing to its eligible site on the Schuylkill as a place of trade.

1755. The settlement at Great Cove, in the county of Cumberland, destroyed by the Indians.

1757. William West authorized to establish a post between Carlisle and Philadelphia once a week if practicable.

1757. Teedyuscung, on behalf of his Indian tribe, agreed with the Governor, as by the treaty at Easton, that Wyoming should be allotted to them for a residence, which it should not be lawful for them ever to sell, or for the proprietaries to buy. It was intended that King Teedyuscung and his Indians should hold and enjoy the lands during their lives, and their posterity after them. Houses were put up for them by order of government.

1760. March 17th. Snow fell four feet in depth.

1761. Garrison at Fort Allen discharged by order of the Governor.

1765. Episcopalians at Reading apply for a lottery to build a church.

1767. Presbyterians commence building a meeting-house in Lancaster; they apply for a lottery to finish it.

1768. In January, Frederick Stump and John Ironcutter murdered ten of the friendly Indians near Fort Augusta. The following is a letter from the Indian chief:—

“LOVING BROTHER,

“I am glad to hear from you—I understand you are very much grieved, that tears run from your eyes—with my blanket I wipe away those tears—if your heart be not at ease I will make it tranquil—now shall I sit down again and smoke my pipe—I hold one end of the chain of friendship—if my brother let go the other end I will let my end fall, but not until then—four of my blood have been murdered—let Stump die—your people are good—Stump only possesses the evil spirit—let then the people on Juniata remain at peace—danger is not abroad—the Red Men are at rest.

“Your loving brother,

“SHAWANA BEN.”

From the Big Island, to Capt. Patterson, at Juniata.

1767. *Instances of Longevity.* This year died Edward Norris, in Virginia, aged 103. He was seventy years pilot within the Capes.

In Maryland, Francis Ange, aged 134 years. He remembered the death of Charles the First; at the age of 130 was in perfect health; and at the time of his death his faculties were perfect and memory strong.

Died in Pennsylvania, aged 85, John Key. William

Penn gave him a lot of ground in compliment of his being the first born in the city of Philadelphia.

This year was also remarkable for the mortality among horses, which prevailed throughout the British provinces.

BETHLEHEM AND NAZARETH.

In the year 1744, the Rev. George Whitfield, on his return to Pennsylvania from Savannah, was desirous of forming a settlement of free blacks in the interior of Pennsylvania, and he accordingly purchased two tracts of land, each containing four thousand acres; but after having made the purchase, finding the white population unfriendly to his views, he disposed of the land to the United Brethren, who, in the year 1743, held worship in a stable erected by Whitfield, and from that circumstance called the place Bethlehem. This tract is about one quarter of a mile wide on each side of the clear white waters of the Leehai. On the other tract they built a town called Nazareth, nine miles distant.

The European settlers were in those days few and thinly scattered around them.

SINGULAR RULES OBSERVED BY THE MORAVIANS.

The adult unmarried men, and boys upwards of twelve years of age, in the settlement of the United Brethren live mostly together in a house called "The Choir-house of the Single Brethren." Thus also the adult unmarried women, and girls upwards of twelve years of age, inhabit

"The Choir-house of the Single Sisters." There are Choir-houses for widows and widowers.

Marriages in the congregation of the United Brethren are made by general agreement, with the advice and approbation of the elders of the congregation. Whenever a Brother wishes to marry, he in the first instance signifies his intention to the elders. If they have no objection, his proposal is submitted to the Lot. If the question proves affirmative, and the sister proposed and her parents all give their approbation, the wedding is performed.

At the baptism of children, both the witnesses and the minister bless the infant with laying on of hands.

The pedilavium, or washing of feet, is used by some, agreeably to the command of Christ, "Ye also ought to wash one another's feet."

The most singular custom is the assembling of the congregation in their respective burying-grounds on Easter morning at sunrise, when the Litany is performed.

The school at Bethlehem is for girls; that at Nazareth for boys.

The United Brethren are remarkable for their honest simplicity of manners, industry, economy, and neatness in their habitations; kind and affectionate to each other, living as brothers and sisters. They are considered a great acquisition to the province.

. I have taken the above from documents in my possession.

INDIAN SPEECHES, ETC.

1. TO SIR WILLIAM KEITH.

1724. *Indian Chief*.—"Father, when Onas landed, we formed perpetual friendship—he gave us land on the Brandywine—we cannot take away our corn—the white men have sat down amongst it—they have stopt up the river—we are poor—we fish—we hunt—when the men hunt, the women and children take their bows and arrows and kill the fish in the shallow stream—the water is dark and deep—Father, we ask you to tell the white men to pull away the dams, that the water may flow—that the fish may swim."

2. CONOQUESCON'S SPEECH, IN 1770.

"We delight not in war—we love peace—our people have been robbed and murdered, and no reparation—we receive wrong, and no reparation—if the aged warrior is silent the young will speak—revenge cannot be still—hurt those who hurt us—you told us we should fish and hunt in peace—open our eyes that we may see those good things."

3. A CAYUGA CHIEF—1771.

"When in the wigwam, we think of you—we know the road we have travelled and the path we have walked together—it is the road of love—it is the path of friend-

ship—we have come in safety—we see the old Council Fire which was kindled by our fathers—it burns bright and clear—clear your eyes that you may see us—open your mouths—whiten your hearts—unfasten your ears—hearken—the first fire burned clear and bright—another fire has been kindled—but both are gone out and the path to our brothers was difficult to find—our fathers held the chain of friendship—evil men have tried to break it, but we hold it fast—we looked at Wyoming—we saw white men from the rising of the sun—what do they do there?—we did not give them the land—who are we?—we are Shawanese, Delawares, Mohicans, Nantikokes, and Conoys—we gave the land to Onas—Onas gave us a little spot on which we might rest.”

Shawana Ben spoke as follows :

“We were told when we were tired of our land we might leave it; we are tired, we wish to sell it. We are tired of the Big Island. Our tomahawks and our muskets are dark,—make them brighter. Some of us are old,—give them horses. Brothers, let us now go back in peace, as we have had our talk.”

NOTE.—The Cayuga warrior alludes to the settlement of the Valley of Wyoming by people from New England.

* * The foregoing were copied from original manuscripts in the Office of the Secretary of the Commonwealth.

4. COUNCIL AT EASTON.

1759. October 11th. The Indian Chiefs and Governor Bernard and Governor Denny in Council.

Mohawks, Oneidas, Onondagoes, Cayugas, Senecas, Tuscaroroos, Nanticokes, Conoys, Tuteloes, Chugants, Delawares, Unamines, Munseys, Mohicons, Wappingers.

Teedyuscung.—"I called,—the Indians have come. Speak, and they will hear,—sit and talk. I will sit, hear, and see."

Tokaio, Chief of the Cayugas.—"I speak for the Cayugas, Oneidas, Tuscaroroos, Tuteloes, Nanticokes, and Conoys. A road has been opened for us to this Council Fire. Blood has been spilt upon that road,—by this belt I wipe away that blood. I take the tomahawk from off your heads."

Nichas then spoke.—"Teedyuscung has said he is our chief,—we know him not. If he be our king, who made him so? have you done it? Say yes or no."

Tagashata.—"We know not who made him our king."

Assarandonguas.—"No such thing was ever said in our wigwam that Teedyuscung was our king."

Henry King.—"I speak for the Oneidas, Cayugas, Tuscaroras, Nanticokes, and Conoys. We say boldly he is not our king."

Governor Denny.—"You say that Teedyuscung said he was your king,—he met us in the Council Fire at this place last year,—we considered him your representative, not your king,—he said he was not your king,—he called the Six Nations his uncles."

Governor Bernard.—"I do not know that Teedyuscung is a greater man than any of your chiefs."

Teedyuscung now spoke.—"You placed us at Shamokin

and Wyoming—you have sold that land—I sit like a bird upon a bough—I look around and know not where I may take my rest—let me come down and make that land my own that I may have a home forever.”

Governor Denny.—“We will settle matters.”

Nichas spoke.—“Settle matters—those things are in the dark—place them in the light—the proprietaries have our deeds, show them to us and we will know our marks.”

Governor Bernard then said he had something to say.

Tagashata said, “One Governor at a time—we will not hear both speak.”

A deed being produced—

Nichas again spoke.—“This deed we remember—we sold the land—the land was our own—all things are right.”

A member of the Pennsylvania Council then observed—
“*Teedyuscung* asks us to make you owners of the lands at Wiomink and Shamoking—we have no power to sell those lands—your request shall be laid before the proprietary.”

Teedyuscung replied, “*Onas* will grant our request—we trust in him—we know him—he loves justice—we are satisfied.”

. The above is taken from a rough draught in the Office of the Secretary of the Commonwealth.

5. WARRIORS OF ONEIDA TO THE CHIEF WARRIOR OF
ARAHOCTEA, 1777.

Sucknagearat, White Skin, and Ojestatara, Grass-hopper :—

“Good news—great news—the English warriors who were to have made a wide road through the woods have fallen into a deer trap—this is war—those who hold up their heads like the pine of the wood are soonest laid low by the storm—it is true—it is right—we rejoice, it makes glad our hearts.”

6. WARRIOR OF ONONDAGO TO THE CHIEF WARRIOR OF
ARAHOCTEA.

Tehewgweahten, chief warrior of Onondago :—

“Your voice has come upon our ears—your belt has brought the good news—we rejoice in your success—the English were strong but now weak—we rejoice—we knew they would fall—he held up his head above our warriors—he treated our brothers with contempt—he told us what he would do—he laughed at our brothers as little men.

“He sent his warrior to Fort Schuyler—they held up their heads too high—too high—‘that they would trample all down before them, and at first sight of them the fort would vanish.’ These high heads now lay low—pride is punished—it is right.

"Brothers, we have sent your belt of good news to the Cayugas and Senecas—it flies on feet and on horse—it spreads far—it will reach Niagara—brothers, we have done, we wish you success."

These foregoing were made to General Gates, on hearing of the capture of General Burgoyne.

7. SPEECH OF KIASHUTA, THE MINGO CHIEF, AT FORT PITT,
July 6th, 1776.

"*Brothers*—I went to the great Council at Niagara—I was stopt at Cannywagoe—the General sent to the Red Men not to come 'till he should come from Detroit'—eight hundred warriors were with me at Cannywagoe—news came to our ears the Council Fire had gone out, but we went to Niagara—I opened my mouth—I had come far—I was weary—he told me—he could not sit—he could not talk.—Brother—We will not let the English through our hunting-grounds—should they attempt it—we raise the tomahawk—we sharpen our knives—I command the west side of the Ohio—no white man shall cross our hunting-grounds—if any mischief be done—lay not the blame on the old wild cat of the forest—but on the active fawn—blame not the aged warrior who is still, but the young who is like a kitten."

Kiaschuta then turned to Captain Pipe, a Delaware Chief—

"Be strong—be firm—be on your feet—darken not

your eyes—let them shine—throw not the tomahawk—raise not the knife—let the whites cut the string of friendship—but until they cut it we will hold it fast—we rejoice the Council Fire has not gone out—brother, we desire to keep the hatchet buried—we desire peace—I have had my talk—give me tobacco, I will sit and smoke.”